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Greek. He maintains that from the linguistic point of view the biblical texts fall into two great groups, viz.: original Greek writings and Greek translations of Semitic originals. Within these two groups we find different linguistic elements that have to be treated individually. The true contrast to "biblical" Greek is the Greek of the "classical" period, not the so-called "profane Greek" (*Profangräcität*). Recent discoveries have shown that the peculiarities of "biblical" semasiology and lexicography (and, in the case of originally Greek writings, also of syntax) are, on the whole, the peculiarities observed in later, and especially unliterary, popular Greek. The author then gives a brief summary and estimate of the most important philological contributions of recent years, in which the English writers, Hatch, Redpath, H. H. A. Kennedy, and others, receive special credit. It is refreshing to notice the just tribute paid to Thiersch's *De Pentateuchi versione Alexandrina libri tres*, 1841. In the field of New Testament research Schmiedel, Blass, Grimm-Thayer, Cremer, and others receive due attention. We strongly recommend this pamphlet, which, though small in size, gives a most excellent survey of most important philological work done during the last twenty years.—Every contribution from Krüger's pen is worthy of the careful consideration of all students of the New Testament and of early church history. In the pamphlet mentioned above Krüger presents, in semi-popular language, a clear survey of the recent discoveries in the field of New Testament apocryphal and early Christian literature. The finds of the Logia of Jesus, by Grenfell and Hunt (1897); of the apocryphal gospel and apocalypse of Peter, by Bouriant (1892); of the Coptic Acts of Paul, by Carl Schmidt (1897); and of the early Syriac translation of the four gospels by Mrs. Lewis (1892), as well as a number of smaller, though by no means less important, discoveries, are briefly but precisely described. Of the later early Christian literature, the Martyrdom of Apollonius, edited by Conybeare from an Armenian text (1893); the Apology of Aristides, discovered by Harris (1889), and many other tracts, throwing light especially on some phases of early gnosticism, are discussed, the critical apparatus and references being added in notes on pp. 26–30. This pamphlet is a worthy companion of Deissmann's treatise.—W. MUSS-ARNOLT.

Some New Testament Problems. By Rev. Arthur Wright, M.A. (London: Methuen & Co., 1898; pp. xii + 349; 6s. "The Churchman's Library.") Under this somewhat elastic title Mr. Wright has

gathered more than a score of essays, most of them brief, on a variety of topics suggested by the study of the synoptic gospels and Acts, themes from the synoptics predominating. As some of the material of the essays has already appeared in English journals, they do not require detailed notice here. Mr. Wright is known to stand especially for the oral tradition theory of our synoptic gospels, and the application and bearings of this theory naturally play a prominent part in his discussions. These are marked by agreeable frankness, and contain not a little that is striking and suggestive in interpretation. Reviews of recent publications by Gardner, Halcombe, Badham, Jolley, and others, make up a considerable part of the volume. Mr. Wright says that a critic should take care to use a good text, but in some cases, *e. g.*, p. 133, 1 Tim. 6:17, he has failed to conform to his own precept. In the same paragraph one wonders at the word "rich" as a rendering for σοφοὶ κατὰ σάρκα, 1 Cor. 1:26. On p. 140, Acts 2:42 should read Acts 2:46. The accents ὅψε, pp. 153, 154, 349, δύνατος, p. 264, and Βηθσαϊδαν, p. 349, are wrong; the last mistake, which occurs four times on p. 262, having been taken over from one of the books reviewed by Mr. Wright. On p. 126 Mr. Wright quotes not quite exactly from *Richard II.* The quotation should begin with "As" rather than "My," which is the more interesting in this connection as showing that even today quotation from memory often supersedes the use of documents.—*S. Mark's Indebtedness to S. Matthew.* By F. P. Badham, M.A. (New York: E. R. Herrick & Co., 1897; pp. xxviii + 131; \$1.) In the dedication of his book Mr. Badham proclaims himself a disciple of Professor Hilgenfeld, and one need not read far to find oneself in the atmosphere of the Tübingen school. The book is designed to prove that Matthew is generally posterior to Mark. The writer of the second gospel, Mr. Badham holds, had the first gospel practically entire, and used it, obliterating its Judaic features, omitting many discourses, and imparting to the residuum his own peculiar literary quality. The second gospel thus has a unity and completeness by no means possessed by the first. What has ordinarily been thought Mark's picturesque and vivid style, is due to his artificial straining after intensity, emphasis, and verisimilitude, and constitutes no argument for priority. In all this Mr. Badham is likely to find few adherents. He has come at his phase of the synoptic problem too much as an advocate to have made a substantial contribution toward its solution. In passing upon the evidence, even as gathered and presented by himself, he is sometimes singularly perverse. Every page of

his third and longest chapter contains what seems striking evidence of Matthew's rewriting of Mark, but Mr. Badham's conclusion is the very opposite. A few inaccuracies in the printing have been noted: *παῤῥῥησία*, p. 37, and *πληρωθῇ*, p. 102, need iota subscript; and the accents *ἐξίσταται*, p. 57, and *οὗτός* (for *οὗτός*), p. 104, are wrong.—EDGAR J. GOODSPEED.

Geschichte der altchristlichen Litteratur in den ersten drei Jahrhunderten: Nachträge. Von Gustav Krüger. (Freiburg i. B., Leipzig und Tübingen: J. C. B. Mohr, 1897; pp. 32; M. 0.60. = *Grundriss der theologischen Wissenschaften: Neunte Abtheilung.*) Krüger's "History of Early Christian Literature" has proved to be one of the most useful contributions to the series of manuals of theological science. It has been welcomed by every student of early Christian literature, because of the fact that what it offers is in most instances reliable, precise, and expressed in briefest language, and yet never obscure. After three years, the author now publishes a small pamphlet containing additions and corrections, thus relieving the student from buying a new edition of the whole work. The additions are exceedingly well chosen, and one regrets only that American literature is not sufficiently represented.¹—W. MUSS-ARNOLT.

Antichrist. Including the Period from the Arrival of Paul in Rome to the End of the Jewish Revolution. By Ernest Renan. Translated and Edited by Joseph Henry Allen, Late Lecturer on Ecclesiastical History in Harvard University. (Boston: Roberts Brothers; now:

¹ Speaking of some few points, I would say, *e.g.*: To § 12, 1 (Literature) add perhaps *Zeitschr. f. österr. Gymnas.*, Vol. 36, 245-9; to § 13 add "The oracles ascribed to Matthew by Papias of Hierapolis, a critical contribution to the criticism of the New Testament," by PURVES, in *Presb. and Ref. Rev.*, Vol. VII, 716-19; to § 36, A. BALDUS, *Das Verhältniss Justins des Martyrers zu unseren synoptischen Evangelien*, Münster, 1895, 35 pp.; § 43, the recent monograph of W. HEINZELMANN, *Der Brief an Diognetus "Die Perle des christl. Altertums" übers. u. gewürdigt* (Erfurt, Neumann, 32 pp.). To § 85, 9 b, add K. WERBER, *Tertullian's Schrift "De Spectaculis" in ihrem Verhältniss zu Varro's "Rerum divinarum libri"* (Gymnas.-Progr., Teschen, 1896); to § 86, 5c, see *Wiener Studien*, XVII, 317; also to the same section G. LANDGRAF'S "Über den pseudo-cypr. Tractat *Adversus Iudæos*," *Archiv f. lat. Lexikogr.*, XI, Heft 1; § 98 FR. LAUCHERT, *Die Kanones der wichtigsten altkirchlichen Concilien nebst den apostolischen Kanones*, Heft 12 von "Sammlung ausgewählter kirchen- und dogmengesch. Quellen," hrsg. v. Gust. Krüger, 1896.—For a new edition of the whole work these corrections might be added: p. 3, l. 5, Trithemius; p. 5, l. 17, from below, *I.* (not *L.*) v. Müller; p. 40, l. 7, Abfassung.